

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 73, Vol. vii.]

BELFAST, JANUARY 1st, 1887.

[For Gratuitous Circulation

WITH the present number we commence the seventh year of the publication of the *Chronicle and Index*. It is circulated in at least a thousand homes. It appears to be a welcome visitor, and it is kindly spoken of everywhere. But its publication involves an expense which is very heavy, and the money contributions in its aid are neither numerous nor large. It is very likely that many of our friends are intending to contribute, but who put it off from time to time until the matter is forgotten. We should be glad if, on reading these lines, they would promptly act, and leave at the Depository, Queen's Arcade, or send to Rev. J. C. Street, Ulsterville Avenue, such contribution as they desire to make. The New Year is a very good time for such support to be given. We give to all our readers the heartiest greetings and good wishes for the New Year.

THE Rev. J. C. Street begs to acknowledge the receipt of the following subscriptions in aid of the gratuitous publication of the *Chronicle and Index*:—

Rev. J. H. Bibby, Ballee,	-	0	2	6
Mrs. Watson, Gosforth,	-	0	10	0

THE following were the subjects of discourses by Rev. J. C. Street during the month of December:—

December 5th—*Morning*—A Sermon for the Young. *Evening*—Canon Fremantle on Unitarianism.

December 12th—*Morning*—The "Way." *Evening*—The Unitarian Controversy.

December 19th—*Morning*—The "Truth." *Evening*—The True Paradise.

December 25th (Christmas Day)—*Morning*—Joy Bells.

December 26th—*Morning*—The "Life." *Evening*—Building for Eternity.

ON Saturday, December 11th, the Annual Festive Gathering for the children at Hopeton Street Schools took place. A comfortable and substantial tea was provided by the lady teachers, and was heartily enjoyed by the children. After tea, the Rev. J. C. Street was called to the chair, and delivered a brief address to the happy gathering. After some music and singing, there was a pretty story read by Mr. Bulmer, entitled "Friendless Bob," which was beautifully illustrated by the magic lantern, obtained through the kindness of Mr. Charles. At the close of the story, which was both heard and seen with great delight, a number of fresh pictures were thrown upon the sheet and called forth great expressions of delight. Miss Bruce then delivered a practical address, which was heard with great attention. More music, votes of thanks, and general cheering followed, after which the pleasant meeting was brought to a close by the singing of a hymn.

DURING the month of December there were three meetings of the Mutual Improvement Society in Rosemary Street.

On 6th December, there was a pleasant and instructive entertainment of Music and Readings. On 13th December the Rev. W. Reynolds, B.A., delivered a lecture on "John Wyclif." The Rev. J. C. Street occupied the chair, and there was a large attendance. The Chairman opened the proceedings in the usual way. The Lecturer commenced with a reference to the reputed birthplace and family of the great reformer, the North Riding of Yorkshire. His college life was next spoken

of, and the supremacy of Oxford in the scholasticism of the day. The great pestilence of 1348 which devastated England, and made labourers scarce, caused them to feel their importance, and demand higher wages. Laws being made to compel them to work and to punish begging affected the mediant friars. The Pope defended these, when Wyclif, King, and Parliament attacked them. In defending themselves the friars appealed to the Bible; Wyclif did the same. The next step of Wyclif was the writing of a defence of the right of England to refuse to pay taxes to the Pope, which were five times greater than those levied by the King. He also pointed out the radical element in this work, which claimed the right of the people and Parliament to refuse to be bound by the act of a king who did not consult them. Wyclif's work, "De Domino Divino," was referred to as the first great work on liberty, for herein Wyclif contended for the supremacy of the civil over the ecclesiastical power, on which supremacy the liberties of England and the world still rest. Wyclif's trials at St. Paul's and Lambeth Palace, his attack upon the doctrine of transubstantiation, his rupture with the King and Gaunt, his institution of an order of lay preachers, translation of the Bible, and contention for the right of every educated individual to interpret the Bible for himself were dwelt upon, and the last laid down as the great bulwark of religious liberty. The Lecturer concluded by saying that Wyclif proved himself the prophet of civil and religious liberty, and the morning star of the Reformation. On the motion of Mr. W. J. Roche, seconded by Mr. George Fisher, a vote of thanks was cordially passed to the Lecturer. On the 20th December there was a series of Miscellaneous Original Compositions. The meetings were all interesting and animated.

THE Monthly Religious Service at Hopeton Street School was held on Sunday, December 19th, at 3 o'clock. Mr. Bulmer gave out the hymn, Miss J. E. Bruce read the scripture lesson, and the Rev. J. C. Street delivered an

address on "A Christmas story about Jesus." The children listened with great attention and answered many questions during the course of the address.

MISS MAY begs to acknowledge with thanks the following subscriptions to Hopeton Street Sewing Class:—

Mrs. Russell, - - -	£2 0 0
Mrs. James Campbell, - -	0 5 0
Mrs. Dobbin, - - -	0 5 0
Mr. M'Clelland, - - -	0 5 0
Mrs. Hyndman, - - -	0 5 0
Miss J. E. Bruce, - - -	0 5 0

THE REV. H. R. HAWES, who lately was invited by the Rev. Dr. Parker to preach in the City Temple, but was practically prohibited by the Bishop of London from so doing, preached a remarkable sermon at St. Bride's Church, Fleet Street. He said the Church of England had no monopoly of either divine government, sound doctrine, or good works. Its attitude towards the great Nonconformist body had been utterly wrong and unchristian ever since the Act of Uniformity, and the only way of healing the breach was by free interchange of pulpits, thus establishing a holy rivalry, instead of maintaining an internecine war. The bishops claimed to be successors of the apostles, but they were not lineally by organic transmission such successors, and if they were it would not much matter, since we did not believe in organic transmission. The life of Christ's Church was derived not from something mysterious, trickling through a bishop's fingers when he laid hands on to the priest's head, nor from the methods of the Church of England, but from the spirituality of its members. He never read the Athanasian Creed, because he did not believe in it, and he was lukewarm about the Thirty-nine Articles. The sermon created a profound sensation.

DR. LEEBODY, a Presbyterian divine, recently delivered a lecture on "Evolution" in Magee College, Londonderry, before a large audience. In commencing his lecture, the Doctor called

attention to the fact that there is no more striking result of modern science than the complete revolution it has effected in current views regarding the past history of our planet, and the origin of the various living forms, animal and vegetable, which exist on its surface. The opinions generally held by educated men some forty or fifty years ago might be summarised thus: "The solar system was brought into being by the Divine fiat, in a form very much resembling its present condition. Our planet may have undergone a number of striking changes, but these were brought about by sudden convulsions, not by the normal, but the abnormal, action of natural forces. Different species of animal and vegetable life were produced from time to time in a perfected condition, and other species became extinct as the Creator willed. The different species of living forms which exist are, even when closely related, essentially distinct, and were distinct creations. The age of the solar system is not very great, and man has existed on the earth only for some six thousand years." This cosmogony and account of the earth and its inhabitants did not profess to be based on scientific investigation, but claimed to be a necessary inference from historical facts and Divine revelation as embodied in the opening chapters of Genesis. It is now generally recognised that the views formerly held as to creation and the *modus operandi* of the Creator in creation must be greatly modified. Geology has demonstrated that the history of our earth has been a history of continual and continuous change, through cycles and cycles which stretch back almost to the infinite past. And as regards the living forms which now exist or have existed, there seems to be the clearest evidence that there has been amongst these a progression from lower types of life to higher, by a process of development. Or, to put the matter briefly: Evolution must be an accepted fact in any satisfactory theory of the growth of our universe. The universality of the reign of law must be acknowledged. Continuity, not discontinuity, pervades the phenomena of nature. The opinions formerly held must be modified. To what extent must they be modi-

fied? In how far will these modifications affect our time-honoured religious beliefs? These questions are not to be answered hastily or without the consideration of a large number of correlated facts. Professor Leebody then proceeded to give a full account of the theory of evolution in its most general form, drawing copious illustrations from various departments of physical science and natural science. One branch of the discussion he stated he would reserve for a special lecture, the asserted possibility of the theory being extended to account for the origin of man. The difficulties in the way of the acceptance of the theory from the supposed impossibility of reconciling it with God's providential government of the universe were carefully examined, and the lecturer concluded with an elaborate criticism of the bearing of the evolution hypothesis on the well-known "Argument from Design." It is frequently asserted that this argument has been destroyed by evolution. The lecturer clearly demonstrated that, so far from this being the case, it had been greatly strengthened and placed on a more satisfactory basis

THERE WAS a full congregation at St. James's, Westmoreland Street, Marylebone, when the Rev. H. R. Haweis, of the Established Church of England, preached upon the Athanasian Creed. The creed, he said, derived its significance from the Nicene Creed, being an attempt to emphasise certain propositions contained in the latter. There were three creeds—the Apostles', the Nicene, and the so-called Athanasian Creed. He said "so-called," because it was at first treated as a psalm or hymn. All creeds—and, he had almost said, all heresies—had in common a desire to find out God, to find out the truth. "O that I knew where I might find Him!" This insatiable hunger after God went on age after age; and the answer came—"If with all your hearts ye truly seek Me, ye shall surely find Me." This showed that it was not necessary to have much head learning to find out God. If it were true that the Gospel was meant for the poor and the unlearned, there must be a way of finding God in the spirit, and that was so;

without any formularies, without ever having explained their opinions to themselves, they might know Him, for He found them out, and wrote His own message in their hearts. This was a great consolation, for if it were true that unless they understood complicated propositions they could not know God, what would become of many of them who had read the Athanasian Creed over and over again and could not understand it? But the sting of the sentence, that every body was to be damned who did not understand and believe the Athanasian Creed was drawn by an orthodox commentator, who said that the sentence must mean every one who had come to a knowledge of the faith without asserting anything of those who were ignorant of it; and the commentary went on: "Those who understand it and run into heresies." Therefore, if they could say that they never understood it at all they were not under the condemnation, and were delivered from the frightful anathemas of the formulary. This swept away one objection to the reading of the Creed. If they did not understand it they could not believe it, for belief appealed to the mind in some way or other; they must understand it in order to be in a position to be criminal in the rejection of it. The Apostles' Creed was an earlier formulary; the Nicene Creed belonged to the fourth century; and the Athanasian Creed to the fifth century. After discussing at some length the origin of the Nicene Creed and its relation to the Athanasian Creed, Mr. Haweis said he did not like the Athanasian Creed—he did not like its form of expression, for it wanted a deal of explaining; and then it would not be clear to all people. He did not read it in the church, for it was always misconstrued and misunderstood, and always gave offence. It was one of the greatest warnings against fastening the definitions of one age permanently upon another age. Definition was a necessity of the human mind, but they must define and redefine, and in every age they must use the kind of words which would be understood by the people, and not persist in using old words, corresponding to old metaphysical distinctions, but which had lost their meaning in our times. That

was why he did not read the Athanasian Creed.

FOR THE DESOLATE.

When, though no loving accents fall

In snows upon thy parched brow,
Yet others unto others call

To give the kiss or breathe the vow,
Then let thy love for them beguile

The self-love that would in thee rise,
And bid a softly-welling smile

Warm once again thy frozen eyes.

When o'er thy brain the passion flows

And rolls into thine eyes its tears,
Because thy soul no solace knows

Of answering hopes and answering fears;
Then dash thy tears down as they swell,

And give thy grief a strong control,
And with a stern derision quell

The rising anguish of thy soul.

When thy lone dreams sweet visions see,

And loving looks upon thee shine,
And loving lips speak joys to thee

That never, never may be thine;
Then press thy hand hard on thy side,
And force down all the swelling pain;

Trust me, the wound, however wide,
Shall close at last, and heal again.

Think not of what is from thee kept;

Think, rather, what thou hast received;
Thine eyes have smiled, if they have wept;
Thy heart has danced, if it has grieved.

Rich comforts yet shall be thine own;
Yea, God Himself shall wipe thine eyes;
And still His love alike is shown

In what He gives, and what denies.

—H. S. Sutton.

OUTLINES OF LECTURES TO YOUNG MEN.

BY JAMES C. STREET.

WHAT OUGHT I TO LIVE FOR?

The minister of religion, the statesman, and the patriot must always be deeply interested in the young life of a community. They natur-

ally ask—Who will take our places? Who will carry on our work? What sort of men will they be upon whose shoulders the responsibilities of the church, the state, and the people will rest? In the sweep of time one old standard bearer after another is taken away, and younger hands have to uphold the banner. Who are these that must fill the vacant places? With an eager and anxious gaze we all turn to look upon the forms of the advancing army of humanity.

As a minister of religion, dwelling in a great community, and leading the worship of an ancient body of Christians, I cannot but feel a deep interest in all these questions, and therefore it is that I venture to address myself specially to young men.

Every young man should ask himself—
WHAT OUGHT I TO LIVE FOR?

This is only another way of asking—*What should be my aim in life?* Let me try to answer this question. Be it remembered, however, that my answer will not be all-sufficient, you must each answer for himself.

As nothing exists *purposeless*—"but for unspeakable ends"—and as it is clear that a divine plan governs every detail of this wonderful and complicated universe—it must be evident even to the most careless thinker that our life should subserve some purpose. And, doubtless, under *our own direction*, or under some *wiser direction than ours* it will do so. For God does not permit His *universe* or the *particles of it* to drift and fleet on aimlessly for ever. If we do not let our *will* and *conscience* take and control the rudder of our fate, He seizes it by His great natural laws, and controls us by His absolute will. You can see how this is illustrated by the examples of a *vessel at sea* and a *nation in revolution*.

Before answering our great question, let us pause to put another—What am I living for?

Some have no distinct aim. They drift on the waters of life, or float with gosamer wing on the surface of things. Easy, careless, aimless, they are like chaff in the wind-storm, or rockets gleaming for an instant in the startled night sky, and then quenched in darkness. Such young men as these are the prey of every

trickster, the tool of every knave, the victims of every plot. Do you think, O poor dreamer! that this will go on for ever? Are you counting upon this as your lot through life? I tell you it cannot be. If your will and conscience are dead the higher power of God will seize you with resistless strength, and you will be shattered on the rocks of life.

But some of you are definite enough in your aims. You want to be *rich*; you want to secure a good position in society; you want to be *famous*; or, you think you must get as much pleasure as you can out of this world. You are to taste as many sweets, and pluck as many flowers as you like. You say, "to-day is ours, and we know nothing about to-morrow, so we will make the best of to-day." What are you doing then? You toil and sweat for gold; you cringe and fawn for position; you work, and flatter, and cajole for distinction; or you eat and drink to be merry. You rush into unlawful excess, and partake of forbidden fruits, and you trample upon anything or any one that stands in your way.

What are you going to accomplish by all this? If you gain the whole world, what then? Your rank, and fame, and feverish delights will soon come to nought. *The future lies before you.* Not on *you* will God lay His great trusts. The great works of time and eternity will not be performed by *you*. Your history will be that of the nameless multitude—the hewers of wood and the drawers of water—and most of you will sink into deserved oblivion.

But is it not possible to awake in you far loftier and grander aims? *What ought you to live for?*

You are the "sons of God." You are the heirs of immortality. God has set before you life and death. All the past is your teacher. All the great ones of the earth are for your examples. The world's history is your lesson book. The breezes of heaven waft inspiration into your souls. Everything in God's universe stands ready to do you service.

Nobly born (of God)—magnificently housed (in this wonderful world)—called to the most exalted position (at God's right hand for evermore)—can you not see what you should live for?

Look at yourselves—your bodies—your mental faculties—your immortal souls? What superb creations you are. Fearfully and wonderfully made. Nobler than temple, or pyramid, or heaven-looking mountain! Grandeur than tree, or flower, or gleaming star! Children of God, behold yourselves!

Your bodies! What a study is here. Ask the student of natural science to tell you of the wonders of this frame. Each part perfect; beautiful, and each for fitting, and, therefore, noble service. Cultivate your bodies. Develop their powers, and graces, and tendencies. Do not be ascetics. Do not mutilate your nature. Give full play to every limb. Only be careful not to carry anything to excess. Avoid evil, eschew whatever will destroy the fair balance of your power. Do not by any eating or drinking, or pleasure-seeking, tarnish the purity of the temple of God.

Your Mental Faculties! If the body is so wonderful, what shall we say of the *mind*? Worthy of its fair dwelling-place, it is a perfect creation of God. Made up of such a multitude of faculties, and yet a perfect unity. Able to take cognizance of the smallest detail, and yet competent to soar into the loftiest generalizations. Have you sufficiently thought of this great gift of God? It opens the universe to you. It lifts you up that you may gaze upon the Divine countenance. By its culture you unlock the mysteries of nature and of Providence. You can unseal the eyelids of the morn. You can penetrate the wonders of land and sea. You can trace the stars in their courses. The wonders of God are open to you and await your bidding. What a glorious aim is here revealed! A mind to be cultivated that will yield immortal fruits. No limit to its powers. Boundless riches pour into your lap as you use these powers nobly. You rise above all created things. You link yourselves with the angels of God. You prove the divinity of your origin. Live to do this. Live for mental culture. Live for boundless mental development.

Your Immortal Souls! Not only have you a perishable part (your body), but an imperishable part (your soul). You are not the

creatures of a day. Tennyson makes the brook sing—

“Men may come, and men may go,
But I go on for ever.”

But we know that

“Worlds may come, and worlds may go,
But man lives on for ever.”

You belong to the eternity of things. Your life and destiny are rooted in God. As His children you have the divine stamp of immortality upon you. What startling and glorious thoughts now rise. The life begun here is to endure for ever. I am already living in eternity. What I do to-day will influence me for ever. Every thought, every word, every act is of infinite importance. Nothing is worthless. I must not waste my time, my powers, my opportunities. I am living for God, and for ever!

What should be your aim? Can you still be in doubt? Sons of God! you are to grow into the likeness of your Father-God! Heirs of Immortality! you are to live for eternity!

Lay the foundations of your life in bodily purity. Build up the superstructure of large mental culture. Glorify the temple of God by the holiness which leads to immortality.

Aim to be pure, to be brave, to be courteous, to be gentle, to be true, to be perfect. Leave all low pursuits, all grovelling aims, all poor ambitions. Rise out of inferior companionships, and consort with what is loftier than yourselves. Remember always your divine origin (born of God) and your destiny (to dwell for ever with him).

Live that thy young and glowing breast
Can think of death without a sigh;
And be assured *that* life is best
Which finds us least afraid to die.”

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following subscriptions for the year 1886:—

Miss Rowan,	Belfast,	.. £0 2 6
Miss Prenter,	„	.. 0 2 6
Miss Weir,	„	.. 0 2 6
John Chambers,	Ballee,	.. 0 2 6
Rev. J. H. Bibby,	„	.. 0 2 6

Church of Second Congregation.

SERVICES FOR JANUARY.

By REV. J. C. STREET.

PROGRAMME.

JANUARY 2ND—*Morning*—Hospital Sunday—A Present Duty.**Evening*—Come over and Help us.*JANUARY 9TH—*Morning*—Out of the Depths.*Evening*—Pioneers.JANUARY 16TH—*Morning*—Groping Blindly.*Evening*—Bridge Makers.JANUARY 23RD—*Morning*—Through Tribulation.*Evening*—Image Breakers.JANUARY 30TH—*Morning*—The Heart at Rest.*Evening*—Builders.

*The Annual Collections will be made for Royal Hospital.

Service at 11-30 a.m. and 7 p.m.

The Offertory in support of worship is taken after every Service.

Rosemary Street Mutual Improvement Association.

FIFTEENTH SESSION, 1887.

The Committee have much pleasure in announcing the following

PROGRAMME FOR JANUARY, 1887.

1887.

- Jan. 10.—Lecture: "A Trip thro' the Lower Animal Kingdom," .. Mr. Wm. Gray, M.R.I.A.
(With Magic Lantern Illustrations).
" 17.—Paper: "Jests and Jesters," .. Mr. Henry Riddell, M.E.
" 24.—Paper: "Peace with Honor," .. Mr. S. Millen.
" 31.—Paper: "Hindoo Theology," .. Mr. J. Harper.

—:—

THE OBJECTS OF THE ASSOCIATION

ARE

The intellectual and moral advancement of its members, and the furtherance of acquaintance and fellowship among them.

The Meetings are held on MONDAY EVENINGS at Eight o'clock, in the Rosemary Street Schools.

ADMISSION—To Lectures and Discussions—Members, Free; Non-Members, Sixpence each. To Papers, and Music and Readings—Free

MEMBER'S SUBSCRIPTION—4s. per annum, which entitles to the use of the Library. Subscriptions for the Fifteenth Session are now due and should be paid to the Treasurer, DANIEL BULMER, 52 Queen Street, as early as possible.

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